

MISSIONARY CRUMBS.

SEVENTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY .

OF AMERICA FOR HEATHEN LANDS.



APRIL, 1864.

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The MISSIONARY CRUMBS and "*Female Missionary Intelligencer*" can be procured by addressing Miss S. D. DOREMUS, Corresponding Secretary of Woman's Union Missionary Society.

The MISSIONARY CRUMBS can be also procured of the Treasurer, at 236 Lafayette Avenue, Brooklyn.

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MISSIONARY CRUMBS.

FOREIGN CORRESPONDENCE.

Burma.

Extracts of letters received from MISS MARSTON.

“TOUNGHOO, Nov. 6th, 1863.

“I still continue my school with about the same number of pupils as when I last wrote. Five of them have recently gone to Ava. One of them is the Mary, of whom I have before written, who dresses in English style, and is studying the English language. Mary can read the Bible in two languages, which before leaving she did daily. I have told her of the way of salvation through an atoning Saviour, and when she parted with me she promised that she would seek to know Him as her Saviour. How faithfully she will keep this promise He alone can tell.

“The four other pupils who have left me are members of the same family with Mary. One little girl (Ouing Boo) is an orphan, of whom they have the care, and a very interesting child. She has learned many things in school, and Mary told me that she went about the house all day singing the hymns I had taught her. Though none of these five are, to my knowledge, particularly interested in religious matters, who can tell but God may use them as instruments in carrying Gospel truth where the Christian missionary would be rejected.”

“DECEMBER 21st, 1863.

“Yesterday (Sunday) we had services in the chapel as usual. The Burman, who is the husband of my Bible reader, and who lives in the house with me, preached a very good sermon on Christ the only atoning sacrifice. He and a few others are to compose a Bible class which I am daily

to instruct. To-day our subject is to ascertain what the Bible says in reference to prayer.

“Since I last wrote you, one of my pupils has been married—a Shan girl about eighteen years of age. Her parents have always resided among the hills, but about a year ago they heard that there were at Tounghoo some teachers who taught a different religion from theirs and told of an eternal God. They at once took all they possessed and started for Tounghoo, in order that they might learn more of the new religion. About three months ago the mother died, leaving some evidence that she had passed from death unto life though she had not publicly professed Christ. When the daughter entered my school she did not know a letter in the alphabet; I have taught her to read and sew, and I think she could now make a garment for her husband in better style than many whom I have known in America. She came to a Missionary and asked to be married as Christians are, which, when we consider that the natives have no form of marriage whatever, gratified me much.

“I had a tea party recently for thirty-two of the Burmese and Shan women. The table was placed in the centre of the school-room and they were seated around it upon mats. Not one offered to partake of the food until a blessing had been asked. After they had finished tea one of the number asked me if I designed to have prayers before they left. I told them I had invited them for a pleasant social interview with me and each other, but if they would prefer to have a prayer-meeting I would be very glad. I then read a chapter from the Burmese Bible, and we had a little season of prayer and singing, after which they dispersed apparently greatly delighted. While we were singing the praises of God, and I could distinctly hear the voices of some whom I had taught to sing, I could but thank Him with my whole heart, for what I was permitted to look upon—*such a group* singing with united voice to the praise of Him of whom two years ago the larger number of those who were present had never heard.”

India.

Extracts of letters received from MISS BRITTAN.

“MADRAS, DEC. 6th, 1863.

“Yesterday (Sunday) we dropped anchor in Madras Roads after an unheard of passage of one hundred and fifty-eight days. You can imagine our intense hungering for the sight of land, and our grateful aspirations of praise for the mercy that has followed us all our way. Mrs. Winslow came down to the beach to meet me this morning. They had seen by the *Missionary Herald* that I was coming, and they had agreed that I was to come to them. They had not heard from you, and therefore I appreciate their kindness all the more. They gave me the warmest greeting, for which I feel so thankful to God, as my heart had begun to fail me as to what reception I should meet with. Dr. Winslow says he wishes you had sent me to Madras, as they could give me plenty to do here; so there appears to be no danger but that I shall find work somewhere in India, as the Zenanas are being opened everywhere.

“MADRAS, DEC. 12th, 1863.

“I am keeping my eyes open and trying to learn everything I can. Mr. Gray, a clergyman of the Church Missionary Society, has sent me a pamphlet with some account of the Zenana work, written by Mr. Mullens. November, of this year he says, ‘There are now (at Calcutta) twenty-five Zenanas regularly visited and at least two hundred ladies and one hundred girls under instruction. The tone of the teaching has improved. The Bible is read everywhere, with the Pilgrim’s Progress and Peep of Day. In some cases working materials are paid for.’ Again, ‘The women themselves greatly enjoy their studies. One of them said, “Do you know, ma’am, that really I never sleep in the day now; I have so much to do with reading and wool work besides my household duties, that I am always busy!”’ Another

clever pupil is the wife of a doctor; she not only pays for the wool and canvas, but sends her own carriage for the teacher. She reads and writes Bengalee very nicely, and her English gets on well. Her husband helps her greatly.' Speaking of the manner of visiting these Zenanas he says: 'A native female teacher should instruct regularly and, if possible, two ladies should visit together, or a lady and the native teacher.'

"And there are but two lady visitors in Calcutta—is not the field white for the harvest? Oh! that Christian ladies may be stirred up to greater earnestness in this work not only to give of their abundance, but to deny themselves for Christ's sake to hasten the day when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ."

"CALCUTTA, JAN. 18th, 1864.

"I left Madras on Tuesday and arrived here on Saturday, January 9th. Mrs. Stack, the secretary of the Normal and Central School, sent a letter of most cordial welcome on board for me, and she herself was on the shore waiting to receive me. She took me to her house for two or three days and then I came to the 'Home,' a most pleasant place."

"CALCUTTA, FEB. 2d, 1864.

"At present I am assisting the ladies at the Normal School until I can go to my Zenana work. I find they require the Zenana ladies to pay for their books and working materials, as they appreciate the instruction much more. Many of the Baboos, although wealthy, will not pay unless they are certain that their wives will learn and will like it. Therefore it is that the Zenanas are slow in being opened to teachers, though the Baboos are gradually waking up to the importance of female education.

"Yesterday a Mrs. Murray called on me, telling me that she had heard that I had come from America and was ready

for Zenana work, and therefore she wished to know if I would not help her. She is a wealthy lady, belonging to the Church of England, and about three years ago she and Mrs. Mullens were the first in the field in this Zenana work. Her plan is to teach for six months freely, providing the women with books and working materials, after this time they pay something, however small, which is used for fresh materials. Mrs. Murray has sixteen Zenanas under her care, visiting them herself occasionally, while she employs native teachers to give daily instruction. These are all longing to learn English, and in this she wishes my help. I shall have a native girl who understands English well, to go with me, and shall begin on Thursday, (February 4th.)"

Extracts from Miss BRITTAN'S Journal.

INCIDENTS IN MADRAS.

"Rev. Mr. Stewart, of the Church Missionary Society, in speaking of the Zenana work at Calcutta, said how much they needed ladies for that work, and that he was constantly writing to England, urging it upon the ladies there. It does seem as if God was making my way strait and plain before me.

"So many of the poor Hindoos that we meet have marks of different kinds on their foreheads, painted red and white. They are the distinguishing marks of the particular gods to whose worship they have devoted themselves. They are very careful that those marks should be perfectly correct, so that no mistake shall be made about them, and are particular to have them renewed every morning. Should not this be a lesson to Christians, to be careful that they bear about constantly with them the marks of the Lord Jesus Christ, and to remember His promise that 'His name shall be in their foreheads.'"

"*Thursday 10th.*—Mrs. Winslow called me to speak to a young man, who can talk in English very well. My first word for Jesus in his country! After dinner Mrs. W. had a pray-

er-meeting with about a dozen Christian women. I spoke to them a few words, she interpreting. Thank God that at that day, for which all other days were made, there will be before the Throne, of all nations, and kingdoms, and people, and tongues.

“In the evening we went to a prayer-meeting which had been kept up weekly by Episcopalians for forty years. They meet at different houses, an Episcopal clergyman always presiding, though those of other denominations are invited to join. The Bishop is always present when in the city.

“*Friday 11th.*—In the evening we went to a Union prayer-meeting, held in a large hall every Friday night. It is conducted like our Fulton-street prayer-meeting. I was very much touched by a prayer of a poor German for America, especially pleading for the conversion of our poor soldiers.

“*Sunday 13th.*—I attended Dr. Winslow’s service in Tamil. There were, I suppose, from 200 to 300 present. The women mostly sit on the ground, and in prayer, according to the Eastern custom, bend over, with their foreheads touching the ground. One very pretty woman spoke to me after church, who had been educated in one of our schools, and speaks English very well. She and her husband are both Christians, and quite liberal. A little while ago, he gave 50 dollars to the Mission, as a thank-offering to God for her recovery from sickness.

“*Monday 14th.*—The missionaries hold a meeting once a month, of all denominations, for the purpose of discussing some important questions relative to their work. They all seem very desirous that something should be done in the Zenana work here, but each one has her hands full.

“*Tuesday 15th.*—Went to the examination of the boys’ school of the Free Kirk of Scotland. They are all collected in one building, and as there are several hundred boys (heathen and Mahomedan), the examination takes a long time. We heard them examined in Scripture, Geography and Euclid,

I could not help thinking, as I looked at those boys, and remembered their surroundings, how much more people expect from the labors of missionaries than they have a right to. At home, if a number of boys are taken out of degradation (as in Mr. Pease's school), and are removed entirely from the sights, scenes and companions of their former vicious courses, and have everything done to elevate them, we do not think anything of the expense, though none may become Christians in the Institute, for we feel a vast deal has been done in training them in good habits, and giving them the means of an honest livelihood. We look to hear of numbers joining the church in heathen lands, and if we do not, think that nothing has been done. Is it nothing that now hundreds and thousands are being taught the pure Word of God? Did we think rightly of these things, our wonder would be, not that so little, but that so much has been done.

"In the afternoon we went to the conclusion of an examination, the giving of prizes to Miss Hobdey's school. She is an English Christian lady, whose scholars are the daughters of East Indians, though among them are two daughters of a Rajah, who have been sent from a distance to live with a relative, that they may attend the school.

"The desire for education is everywhere spreading. I have just seen a piece in the paper by the Rev. Dr. Duff, in which he says, among other signs of improvement, the demand for female education all over the country has become so great, as utterly to baffle our power to meet it.

"*Friday 18th.*—To-day I went to visit the Christians who live in Dr. Winslow's Compound. They appear to have no more worldly goods than the Africans, and their houses are not nearly as large or airy. A large chest, a mat rolled up, on which they sleep at night, a pot for cooking, and a water jar, seemed the amount of their possessions. In each house there was a shelf for books, with a Tamil Bible, hymn books, and some tracts.

"Mr. Gray had invited us to attend a festival for his

Sunday-school. The room was very prettily decorated with flags and wreaths, and on the floor the leaves and buds of the mango-satine, which, when bruised, emit a strong perfume. It was pleasant to see the children. They had a glorious supper, then some speeches, and then a magic lantern was shown them.

“*Sunday 27th.*—In the afternoon I visited two schools in different parts of the city, where children are collected, and the catechist preaches to whoever will come in. These schools are merely low buildings with a pyramidal roof, and the sides almost entirely open. Here they preached, and there must have been more than one hundred that stopped and listened with deep attention, and afterwards asked for tracts. Mr. Hunt’s other school is in a most wretched part of the town, and here the people are very poor. Mr. Hunt takes a deep interest in them, and is seeking in every way to improve them. Mere humanity, to say nothing of Christianity, would certainly do all in its power for the support of missions, if it could only see the difference in the condition of the heathen, among whom a missionary of the Cross resides.

“*January 1st.*—The natives have a very pretty custom on New-Year’s day, to go and see their friends, always taking with them a lime and a wreath of yellow flowers—the lime sometimes is gilt to make it look pleasant. I asked why they all brought limes and yellow flowers, and was told there is an old Tamil proverb that a ‘lime is the most acceptable present for a Rajah,’ and the yellow flowers being the color of gold, are therefore the most valuable.

The wreath is thrown over your head and around your neck, while they make a profound salaam, and the friends in return always have some little gift for them. The missionaries keep a supply of Tamil and English books and tracts suitable for all ages, which are granted by the Society. I find I shall want many little picture books, cards, etc.

“*Sunday, Jan. 3d.*—I went to the Free Kirk this morning, where they indeed had a holy service. For the last four

years they have held, on the first Sabbath of the New-Year, a "Union Communion," in which Christians of all denominations join. It being holiday season, the missionaries come to the city to transact business; therefore more are here than at any other time. There were present Presbyterians, Congregationalists, Episcopalians, Methodists and Baptists. Dr. Winslow, as being the oldest missionary, conducted the service, while a Baptist preached. It was a service never to be forgotten, a foretaste of the glorious union of the *one church* above.

"*Tuesday, Jan. 5th.*—The steamer for Calcutta arrived at six A. M., and at one Mr. Hunt took me on board.

ARRIVAL AT CALCUTTA.

"*Saturday, Jan. 9th.*—We arrived at Garden Beach at 3 P. M., three miles from Calcutta.

"Rev. Mr. Sandys, a church missionary, came on board for me, handing me a note from Mrs. Stack, the Secretary of the Normal and Central School of Calcutta, who was waiting at the dock for me, and wished me to be her guest for a few days.

"*Monday, Jan. 11th.*—I find that the Central and Normal School was established by a society of ladies, for the purpose of raising up Zenana teachers and Bible readers. The Central School is composed of the children of native Christians,—the Normal School of East Indian and white children. Into the latter none are taken younger than thirteen years of age, and only on the promise that they remain six years, three as scholars, three as teachers, either in the school or the Zenanas.

A building in the Church Mission Compound, called the "Home," is set apart for these girls as a home when they become Zenana teachers, and also for any ladies who may choose to live there.

"*Jan. 13th.*—To-night I came to 'the Home,' and am very

much pleased with everything here. The 'Compound' is very large, so that we shall be able to walk. There are two houses for the clergy of the Church Mission, a large school, a number of houses for native Christians, and a large tank, within the Compound.

They tell me I will be perfectly surprised at the poverty stricken appearance of the Zenanas. The Baboos sometimes have their apartments furnished most splendidly, while those of the women are extremely desolate.

Extract of a letter received from MRS. STACK, Secretary of the Normal and Central School, Calcutta.

"CALCUTTA, Jan. 29th, 1864.

"Dear Miss Doremus:—

"MISS BRITTAN has of course announced to you, long ere this, her safe arrival. She is now living at the 'Home,' and I am sure she will be a great acquisition to the young people. She has already been making herself useful, and has volunteered to assist in teaching at the Normal school two hours four days in the week, until a teacher comes from England. She is pursuing her study of Bengali, and will soon be able to begin Zenana work (or teaching in native houses), accompanied by one of our young persons who speaks Bengali and English. Miss Brittan arrived at a most opportune time, for three of our teachers have been married within the last month, and as it will be some time before these can be replaced, she will find plenty of occupation. Her skill in fancy work will be of great use, as the native ladies are very fond of that kind of work. The Normal school, where she so kindly assists now, is for training young people, who have been born in this country, to become teachers, in the hopes that, as they have spoken the language from their birth, they will more readily and thoroughly learn it than foreigners can do, and therefore be more skillful in teaching the Bible. I trust Miss Brittan will be able

to give such good tidings of all the Zenana opening, that you will never have cause to regret the aid you are giving to the poor native women here. I remain yours,
M. STACK."

*Extract of a letter from MRS. GRACEY to MRS. STEVENS,
Secretary of the Philadelphia Branch.*

SARANPUR, Feb 2d, 1864.

"As this province of Oudh did not come under British rule until 1857, we find that up to this time no efforts had been made among the people for the introduction of Christianity. They are far behind the provinces of Bengal and Bombay in being prepared to receive instruction. With many difficulties surrounding us, and the fact that a religion is presented to them of which they have an inveterate prejudice, the preaching of women through a Bible reader, as it is conducted in other countries, amounts almost to an impossibility. We can reach to some extent the same result through a modification of your Bible reading instrumentality with which I have ventured to experiment. From Nov. 1862 to Dec. 1863, I had a Bible reading school composed of the native Christian female children of the station as a nucleus around which have been gathered several of the women of the neighborhood. The exercises consisted in singing of hymns, reading of the Bible, teaching the commandments, hymns, passages of Scripture, etc. During the year I removed the woman who acted as teacher to a village thirty miles distant from Scetapore, owned by a native Christian and altogether without European influence. By the prestige given by the owner of the village, the teacher, succeeded in collecting daily from 20 to 25 native women for these readings and instruction. Since then I have seen on the mission premises as many as ten married women and some 15 girls listening to the truth.

My own convictions are that by maintaining a Bible class thus for weeks, as scholars are constantly leaving and their places are supplied by others, we reach many and yet retain

them long enough, to give them more than the mere fragmentary hearing of the Word which would come from scattered visits."

Extract of a letter from MRS. JARED SCUDDER.

CHITTOOR, January 21st, 1864.

"MY DEAR MRS. DOREMUS,—Your kind letter containing ten pounds for a Bible reader was received about a month since.

"We find that the sum sent is sufficient for the support of two women for one year, so we shall employ one person here and one in Vellore. We have the prospect of getting a nice woman here who many years ago belonged to the boarding school. We trust that great good may be accomplished and I hope in a few months to be able to report to you to that effect."

CHINA.

Extract from a Letter of Bishop Boone.

A letter from Bishop Boone, dated Singapore, Dec. 8th, 1863, has been received by the Philadelphia branch of the Society, relative to the sale of a box of materials sent by them to China, the proceeds of which were to support a native Bible reader.

In referenee to the subject of finding a suitable Chinese woman to be employed as a Scripture reader, he writes :

"Those who have passed through our school are too young for such an appointment, and although a number of Chinese women are communicants, as the Chinese do not teach their women to read generally, there is no one among them who could be appointed to this work. If you will entrust this sum to me for the benefit of the women of China, in Shanghai, I can hope to do some good with it."

HOPEFUL SIGNS.

IN connection with the subject of Zenana work, an extract from a report of Miss Mullen's on Zenana schools near Calcutta, as published in the English Magazine, "The Female Missionary Intelligencer," may be read with interest.

"Nearly all of the women are able to read; most of them are learning to write, and the work is no trouble to me now; I have only to choose the colors and they prepare and begin it for themselves. In most of the houses they have Bibles, and in all, Christian books. I think I have mentioned a native lady to you. We have visited her since January and she did not know her English alphabet then. Now she reads little stories, writes from dictation, has begun geography and has got as far as multiplication with two or three numbers; she works the sums in English, figures and counts in English.

Altogether I think there is a good deal to rejoice in, not merely that the women are improving in reading, and work, but their ideas are enlarged, they seem so much brighter and quicker in understanding. The other day I took a number of stereoscopic pictures to show to them, they looked at them one after another, and made out what they were very intelligently; the same women, a year ago, would have hardly seen the difference between a tree and a house, or a cow and a horse. You would be amused to see how civilization is going on in little things. The other day I saw in a Zenana a large photographic album, full of the portraits of celebrities; there were no less than thirteen of the Princess Alexandra."

 SIR JOHN LAWRENCE.

To those who have read in the sixth number of the Missionary Crumbs, a notice of the appointment of Sir John Lawrence as Governor of India, it may give plea-

sure to know by an extract from Miss Brittan's journal with what great rejoicing this news was received by all Missionaries.

MADRAS, Jan. 1st, 1864.

"Dr. Winslow saw by the paper this morning that Sir John Lawrence is appointed Governor of India, in the room of Lord Elgin who had recently died. 'Oh!' he exclaimed, 'how all Christians will rejoice.' Sir John Lawrence has spent most of his life in India, and is known to be a most devoted humble Christian. At the Union Prayer Meeting, Major Dobby, called upon all Christians present to render, with him, hearty thanksgiving to God, for his mercy in sending out to them Sir John Lawrence as a Governor, the first earnest Christian as Governor, that India has ever had, a man who loved God, the Bible, and mission work, etc. They might hope that now the Bible might be introduced into the government schools and the fearful disgrace that has so long attached to a Christian government of upholding heathenism would be wiped off. He called upon us to thank God, take courage and continually stay up the Governor's hands by prayer."

From the "American Messenger" of April we extract the following significant item, which must fill with encouragement every Christian heart eager for the evangelization of heathen nations.

"The English government has at last abandoned the policy to which it has too long adhered, of sustaining idol-worship in India. An act has recently been passed severing the last link of connection of the government with idol and Mussulman land for superstitious purposes, directing that they should all be handed over to the worshippers most interested in their administration. The fact is apparent that without government support their religion has no inherent vitality and must yield to the effect of Christian missionaries and schools.

Mrs. STACK writes from Calcutta:

“There is a Fancy Sale two days in each year, for the benefit of the funds of the ‘Normal and Central School,’ and the ‘Home.’ If any of your friends would kindly send anything for this purpose, it would be gratefully received.”

Preparations are being made to send a box to aid Miss Brittan in her labors among the women of Calcutta. Any materials for useful or fancy work sent to the Secretary, will be most acceptable.

“From the Reports of the various Foreign Missions, it appears that about 2,300 Missionaries are at work in different parts of the earth, aided by nearly 7,000 assistant Missionaries, native Pastors and Catechists.”

IN *The London Missionary Magazine* is the following encouraging incident from missionary experience in India: “In some places they came out of villages in groups of thirty, sixty, and ninety, and followed us, beseeching us to tell them more of the good way. After hearing our message some would ask, ‘Sir, how long have your people known of this good way?’ When we told them hundreds of years, the reply was ready, ‘Why did you not send us instruction before, to tell us of this good way?’ In one village we noticed girls learning to read in the school, a thing which is very rarely seen in this country except where missionary operations have been carried on for some time.”

HOME DEPARTMENT.

QUARTERLY MEETING.

THE regular April Quarterly Meeting of the Society was, for special reasons, advanced to March 31st, and was held in Brooklyn at the house of Mrs. Thomas Messenger. Mrs. Lord, the wife of Rev. E. C. Lord, a Baptist missionary to Ningpo, China, was present, and gave some very interesting statements of her work, with several encouraging incidents as connected with the present rebellion in China. What gave additional interest to Mrs. Lord's presence was the fact that she commenced her missionary career under the auspices of the English "Society for Promoting Female Education in the East," being sent by them to Borneo.

At this meeting a resolution was adopted recommending that special prayer be offered every Thursday for our Society and the missionaries whom we sustain, in which every member of the Parent and Auxiliary societies should be urged to unite.

SUPPORT THE MISSIONARY.

WHEN we send a missionary to some foreign field, we pledge ourselves to support her. We take her, perhaps, from the comforts and luxuries of her father's house, perhaps from some position of usefulness and honor, where her earnings ensure her an independent

livelihood. Far from this land of plenty, we place her where friends cannot reach her, where she can do nothing for herself, and we bid her spend her strength and time for the good of others. How cheerfully and gladly then do we put into her hands the means which will meet her necessities.

But we are too apt to consider that our duty finds its limit here. The heart and head and hands of our missionary need replenishing as well as her purse.

Where now is that loved and loving home? Where is the affection which has been showered upon her from her birth? Where are the warm and sympathizing friends who have cheered and brightened her daily path? Where is that kind pastor whose Sabbath teachings carried her through the storms of six days of labor? Where the leisure hours when her mind was strengthened by page after page of the noble thoughts and lofty purposes of the good and great? Left far behind are all these joys. She is alone. She must find every comfort within herself. Then how deeply she needs our sympathy, our love, our letters, our little remembrances, and more than all, our prayers. We should *statedly* petition for these lonely ones the constant presence of the great Comforter—an abiding sense of nearness to our blessed Saviour—wisdom to guide in great things and small—delight in the work to which they have given themselves, and above all we should beseech our Father in heaven to use them as instruments in enlightening and saving many and many a darkened mind, and in bringing a multitude of heathen women out of their prison-house of sin into the full, free, glowing light of Jesus' love.

F. E. J.

CHILDREN'S DEPARTMENT.

Letter from Miss Brittan to the Children of Mission Bands.

MY DEAR YOUNG FRIENDS :—Yesterday I took a ride past one of the largest heathen temples here, which I will tell you a little about. First there is a very high wall around a piece of ground as large as Union Park in New York would be if square, in which are three temples. No Christian must enter this enclosure, as it is considered very sacred. These temples have spires on them something like our churches, only larger round and not so high. The outside of these temples are covered all over with very ugly figures, while inside they have sixty-two gods, which the priests take great care of. Outside the wall is a large tank, which is a piece of ground dug out from six to twelve feet deep, and round the sides to collect the rain, which falls here very heavily. This tank holds the rain so that it makes a very pretty little lake, in the middle of which they have built a small square house, ornamented with figures of their gods, and open on all sides like a summer-house at home. Here, two or three times a year, on their grand feast days, they bring all their gods out of the temple and give them a washing and put on their new clothes. Crowds of people stand on the shore to see this, but no one dares to touch the water but the Brahmins. After the gods are washed if they will give the people a little of this water they sprinkle it on them themselves and then think they are very holy. Pray, dear children, for

these poor people, that they may believe in Jesus, and may be made holy by being washed in His blood.

They believe many strange stories that you would only laugh at. They have two principal gods, *Siva* and *Vishnu*, and they think a man may become so holy by saying many prayers and doing penances, that he may *command* the gods to do anything, which they are obliged to do. Well, they say there was once a man who became very holy by standing and praying three thousand years on one leg, and then on the other for the same time, when he could ask the god *Siva* to give him whatever he asked. So the man asked the god to give him the power to burn up everything on which he could put his right hand. The god was obliged to give the man this power, but he could look into his heart and see that he hated him and was going to put his hand on him. So he hid in a fruit that the man could not find him, for they think the gods can take any shape they please.

Well, *Vishnu* soon found out that *Siva* was in trouble and determined to help him. So *Vishnu* came to the man in the shape of a beautiful woman, and the man fell in love with her, not knowing she was a god. She pretended she would not believe he loved her unless he swore it, which is done by laying the right hand on the head. The man, without thinking, put his hand on his head, and burned himself up. Then *Siva* could go back to his own shape again. They believe all this nonsense to be quite true.

Now, dear children, perhaps you will wonder why I tell you such silly stories; but it is that you may feel pity for these poor people and may try to send them the Bible to teach them about the true God.

I want you to remember, that a great many years ago the white people believed in false gods, and were just as foolish as these poor people, until kind missionaries taught them about the true God. May God bless you and make you think and pray often for these poor people.

Your loving friend,

H. G. BRITTAN.

THE LONG RACE.

SOME years ago, in the far off land of China, there lived a little girl whose name was Leng-Kew. Not a very pretty name to our American ears, and, I dare say, not a pretty little girl to our American eyes. Nevertheless she was very bright, and, what was far better, such a good, faithful child, that she was greatly beloved by the kind missionary lady in whose school she was placed for instruction. One day she came to this lady in great distress of mind and said: "Oh! what shall I do? my sins are so great Jesus will not love me!" Her teacher talked to her a long while, and finding her one eager desire seemed to be to love the Saviour, promised that if she faithfully followed Him she should be received as one of the lambs of His flock. By the time Leng-Kew was between thirteen and fourteen years of age she united with the Church of God on earth, and became a most devoted follower of His Word.

Her father, though a wicked Chinese idolater, seemed very well pleased at his little daughter's conduct, and appeared to love her more than he ever had done. But, in a few days after her open profession of love for the Saviour, he came to the good missionary lady and asked

if he might take Leng-Kew to visit a cousin who was very ill.

As he promised to return her to the school in a week, permission was readily granted. The week passed by but there were no signs of little Leng-Kew, which made the teacher very anxious, as she feared the father might have deceived her. Soon a young Chinese boy came to the missionary and told her that the parents of her scholar were very angry that she had become a Christian, and had deceived her by a false story, that they might get her away from the influence of the school. He said that she had been taken to a cousin who lived in a little village six miles distant and there sold to a man for his wife. But poor Leng-Kew was very unhappy, and had begged this boy to go and tell her dear teacher she could not marry an idolater, and she implored her to help her.

The good missionary without delay got on her little pony, and taking her husband as a protector and the boy for a guide, hurried away to the relief of her poor little scholar. It was a hot summer's day, and the sun beat unmercifully on the lady's head, who had only a little umbrella to prevent her from receiving a sun-stroke. But she did not mind the heat or fatigue if she could only save Leng-Kew from the persecution and distress under which she feared she was suffering. As the little party came near the village they saw an old man at work in a rice field and asked him if he could tell where Leng-Kew was staying. The old man hesitated a moment and then shaking his head, answered: "I do not know anything about her, and you shall not pass my rice field." The missionaries understood from this that the man had been warned by Leng-Kew's

parents, who were afraid they might be obliged to redeem their promise of returning her to school. Just then the good lady spied a woman in the adjoining field, so whipping her pony she galloped up to her before any alarm could be given and learned where she could find the little girl. As she entered the house Leng-Kew ran to her and cried: "Oh! my dear teacher, how glad I am to see you; how kind of you to come and take me from this place where I am so unhappy." "Do you really wish to go with me?" said the lady, "you know it must be of your own free will, for, although I can help you, I cannot *take* you away."

Now, the law in this place was that if a child knew the difference between right and wrong she was considered of age, and was not bound to obey her parents in doing what was against Christian rules. The missionary found on inquiry, that the cousin about whom she had been deceived was in very good health and felt very sorry for poor Leng-Kew, who had been badly treated by her parents because she was not willing to marry an idolater. Presently the father of Leng-Kew came in and pretended to be very glad to see the missionaries, although he answered all their inquiries by telling a great many falsehoods. The good lady was obliged to wait a little while in this house to get rested, but when the time came for her return she said to Leng-Kew: "Now, if you have decided to go with me you must get your bundle of clothes and be ready in a moment to start." The poor little girl trembled all over, for she feared her father would force her to remain, and the very thoughts of it made her so unhappy she could not keep from crying.

When the missionaries bade good-by the father fol-

lowed them a short distance from the house, apparently very much pleased, when, as he saw Leng-Kew seemed determined to go with them, he suddenly ran until he came to a narrow place which they must pass, where he stretched out his arms to prevent them, and began screaming "No, you shall not take my daughter from me." Poor Leng-Kew began to cry, for she thought all hope of her safety was gone, but in a moment recollecting herself she turned back and ran quickly to another path which led in the same direction. As she almost flew past them the lady followed on her pony, while the husband tried to detain the old man, who struggled and screamed in a frightful manner. At last seeing his efforts to escape unavailing, the father said, "Well, give me some money then, and you may have her." Leng-Kew ran, as if for her life, toward her loved school and never stopped during the distance of *six miles*, but for a moment's breathing. When the poor child had reached the end of her long race, and the excitement and danger was passed, she was perfectly exhausted, but kept saying, "Oh! anything, rather than marry an idolater!" For many days after this her mother came to see her, bringing a little brother of whom Leng-Kew was very fond, and using every persuasion to induce her to return home. Poor Leng-Kew's heart was sorely tried, for she loved her mother and the little ones, but to every entreaty she answered, "I love you dearly, but I cannot marry one who worships idols and will not let me serve my Saviour—then I shall forget Him and never get to heaven at last." By and by, when they found nothing would induce her to return, they ceased to persecute her. Leng-Kew lived with the good kind missionaries many years until she grew up to be a devoted Christian

woman, doing a great deal of good to all around her. She died after she had been married a short time to a good Malay preacher, who loved her, and did not treat her as poor Chinese women are generally treated by their husbands, who think they have no souls. Do the little readers of this story think they too would have run *six* miles because they wished to escape from the temptation to forget their Saviour? Are they fleeing from the Evil One, who, whether in China or America, is always trying to prevent little hearts from loving the tender Shepherd? S. D. D.

THE CONTRAST.

LAST night I read in the paper a dreadful thing. It was that a suttee had taken place only about thirty miles from Calcutta. Do you know what a suttee is? Perhaps you do not remember, so I will tell you. When a Hindoo man dies, his body is not buried in the ground, but a pile of wood is made and his body is laid upon that and burned to ashes. The poor people think that it is the most noble and praiseworthy act the poor widow can perform to lay herself upon the top of the pile and be burned up with her husband. Some of these little wives are only about 13 or 14 years old. The English government has tried to put a stop to this dreadful thing, and punishes any one that it can find out as having helped at one.

This young girl I heard of was very young, but was persuaded and threatened by her husband's friends till she reluctantly consented to be burned with her husband. They soon told it about among the Hindoos, but did not let one English person know of it. When

the evening came there were more than a thousand persons present to see this young girl burn to death. She got up on the pile, but when she began to feel the scorching of the flames, she could not bear the pain and jumped off. (It is considered that a woman disgraces herself and her family when she does this.) She was thrown back again on to the flames, but after a few minutes with dreadful screams she again threw herself off. Then she lay on the ground rolling about in the greatest agony, and not one of the crowd would give her the least help until she died in a few hours. The police are out after the men who helped in this and hope they will catch them.

But now, dear children, I want to show you a happier scene, the death of a girl about the same age in the Normal school, where she had been taught by the missionaries. This little account of Sarah was written by Rebecca her sister, who is now in the school and hopes in time to be a teacher in the Zenanas. An English lady asked her to write something about Sarah, when she wrote this in Bengali, and another of the scholars translated it into English.

“In 1848 Sarah was born, her eldest sister, named Rebecca, is still living. When they were young their mother died. In 1856 their father brought them to the ‘Central School.’ Sarah was a very quick child; whatever her teacher taught her she remembered, and did not give trouble in her classes. Her teacher thought Sarah would be very clever and would be very useful in teaching the women in Zenanas, but ‘God’s thoughts are not our thoughts and His ways are not our ways.’

“The Lord took Sarah from this world very quickly, for which reason ‘His name be praised.’ She was for

a long time ill, but she was always in His hands. Her father took her to his house for change and showed her to the Doctors. He then brought her back to Calcutta and she was placed in the Medical College Hospital. She was there six months, but she did not get well, and she returned to the school. She suffered so much pain, that I cannot describe it, yet not for one day, did she show impatience. Her faith in God increased. I used to read the Bible to her and she attentively heard God's word. The night before she died, she called me to sit near her. When asked 'Who was Jesus?' 'Jesus is my Redeemer,' she replied. 'Do you think your sins are forgiven? If you die will you go to heaven?' She did not at first reply to this question. It was repeated again, when she answered, 'The blood of Jesus Christ, has cleansed me from all sins, and being justified by faith I shall go to Heaven.' These were her last words; July 3d, 1863, she smiled and died."

Dear children when you hear of one such case as this, is it not worth the self-denial you are using to send the word of God to these poor heathen?

H. G. BRITTAN.

MISSION BANDS.

Our young readers will we trust feel encouraged in their missionary work by hearing that in addition to the two "Mission bands" already represented in the Society, four more have been formed. One in Syracuse, N. Y., one in New Brunswick, one in the Mereer St. church in New York, called "The First Fruits of a Coming Harvest," and the third under the name of "The Fragment Gatherers," in the same city. May

many little eager hearts and willing workers be induced to follow these bright examples of zeal in the missionary cause, and "Go and do likewise."

DEAR CHILDREN,—

I too would like to write you a letter, which I hope you will read and *answer* in the way I should like to have you. The other day one of my little friends said to me "You can't think how hard it is, to collect money for our mission band."

Hard to collect *two* cents each month in the year. I thought of my mission Sabbath scholars away down in a very destitute part of the city, who came Sunday after Sunday all this winter without warm clothes to keep out the bitter cold, and yet regularly dropped their penny into my missionary box.

Have my little friends forgotten the touching story of those African children who had learned to love the Saviour, and were so eager to have other little heathen children love Him too?

They had no money to give to the missionaries who had promised to teach them, but they rose every morning at three o'clock and worked in the rice field that they might *earn* something.

Surely, dear children, you will not let these poor little outcasts, who have not what you enjoy, set you a good example in this missionary work.

Try to Save, are three little words I would like to have you remember for your

Interested Friend,

S.

AMOUNTS RECEIVED SINCE THE DATE OF THE ANNUAL REPORT.

An English Friend,	- - - - -	\$10 00
Mrs. E. C. Wilcox,	- - - - -	1 00
Children's Miss. Band, per Mrs. R. Townsend, Syracuse,		20 00
Miss Voorhees, New Brunswick,	- - - - -	15 00
Mrs. Turnbull,	- - - - -	20 00
" Wm. A. Hallock,	- - - - -	27 00
" S. Cutter,	- - - - -	25 00
" Albyn Marié,	- - - - -	20 00
" Nesbit,	- - - - -	5 00
Miss Westerloo,	- - - - -	10 00
" S. D. Doremus,	- - - - -	20 00
Mrs. Jacob Leroy,	- - - - -	20 00
Phila. Branch So., for Miss Campbell and Mrs. Gracey,		170 00
Mrs. S. Burkhalter, Jr.,	- - - - -	40 00
" C. H. Stewart,	- - - - -	30 00
" T. C. Doremus,	- - - - -	\$120 00
" " " Amos Moss, Esq., Patron,	- - - - -	50 00
		<hr/>
		170 00
Miss Nannie S. Prout, Washington, D. C.,	- - - - -	20 00
" M. B. Dominick,	- - - - -	20 00
Atlantic Avenue Mission S. S., Brooklyn,	- - - - -	20 00
Mrs. A. Smithers,	- - - - -	10 00
" S. C. Elmendorf,	- - - - -	27 00
Miss J. Mills,	- - - - -	39 00
" M. A. Hamilton,	- - - - -	6 00
" M. Messenger,	- - - - -	30 00
" E. Welling,	- - - - -	9 00
" A. Lyman, New Haven	- - - - -	20 00
" M. Brittan,	- - - - -	15 00
Mrs. William Ransom,	- - - - -	22 00
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" " " Subscription,	- - - - -	20 00
" Eli Merrill,	- - - - -	40 00
Central Baptist Mission S. S.,	- - - - -	50 00
St. Peter's (Episcopal) S. S., per Rev. J. A. Paddock, D.D.		80 00
Mrs. J. M. Bradstreet, Jr.,	- - - - -	41 00
" R. L. Wyckoff,	- - - - -	20 00
North Dutch S. School, Albany, per Mrs. Rev. Dr. Clark,		40 00
Miss E. B. Ingalls,	- - - - -	20 00

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“ W. T. Hatch,	1 00
“ A. C. Woodruff,	1 00

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, April, June and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.

BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Crumbs" published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.